THE NAUTILUS.

Devoted to the Art and Science of Self-Expression.

Entered at the Holyoke Post Office as second class matter.

Build thee more stately temples, oh, my soul,
As the swift seasons roll. Leave thy low vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free; leaving thine out-grown shell
By life's unresting sea.—Holmes' "The Nautilus."

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RESOLUTION.

There's no impossibility to him
Who makes resolve to conquer every foe,
And though his progress may, at times, be slow,
Combatting adversaries stern and grim,
Each effort made will add new strength of limb.
What though the whirlwind crash may lay him low?
With courage new he'll rise and onward go,
In proof that his resolve was not a whim.

Then press this watchword to thy doubting heart,
"I can, I will;" therein thy power lies
To make thy enemy thy advocate;
To marshal and control the busy mart;
To coax the vivid lightning from the skies,
And thus become the master of thy fate.

Charles W. Scarff.

I AM THINKING.

—"'You say that no one was ever healed by thought. I have read it over and over, but can't get at your meaning.'

"Mortal thought, my dear, mortal thought! When the I AM thinks, it is a Creation; when the mortal thinks, it is a picture. 'Only speak the Word and my servant shall live.'"

Now doesn't that make you smile? Shelton comes out flat-footed with the statement that "nobody was ever healed by thought." Then in the very next issue of *Christian* he takes it all back and says no one was ever healed by *"mortal* thought," but that when the "I AM thinks, it is Creation." So when you get Thomas pinned down to as plain a statement as such a champion Gemini-crickets can make, you find that he knows it *is* thought that heals after all. I AM thought creates and heals, and mortal thought—oh, mortal thought is *nothing at all!* And he and Mary Eddy look mysterious and triumphant.

And *you* are puzzled to know I AM thought from "mortal thought." In your dilemma you are inclined to discard both kinds of thoughts and just swallow Shelton's statements whole—or else swear off on "Science" altogether.

But I say unto you be not muddled. *There are no thoughts but* I AM *thoughts. There is no thinker but the* I AM. Behold, I AM makes peace and creates evil *by thinking.* I AM makes peace and evil for *you* by thinking good or evil through your brain and body. I AM does the same for me. I AM is the thinker of "mortal thought" as well as immortal thought.

It isn't a question of thinking or not thinking, —it's a question of *the kind* of thinking. I AM good or bad, strong or weak, just as I AM thinking. You are strong or weak, good or bad, just as you are thinking. Get rid of this mysticism and settle down to the business of *exercising your dominion* in the only domain you can call your own—*your thoughts.*

You are the I AM. You are God. "God" is the "soul" of *everybody and everything.* He is the Something which by thinking creates and re-creates bodies. He is the Something which withdraws from a body at death. He is the real *you* —the I AM of you, the thinking principal of you. Your body is the *result* of its thinking. Your body changes as its thought changes. In other words amounting to identically the same thing, *your body changes as your thought changes.*

You and the I AM *are identical.*

"But I can't realize my I AM self," you exclaim. And that cry is the burden of hundreds of letters that come to me. Well, what of it? What *is* realization that you should chase it everlastingly? Why does it ever elude, like a will-o'-the-wisp?

Folks go a-hunting realization as if it were some concrete show they must set eyes on. The same people pay ten cents to view the "Biggest Hog in the World." They can realize the Hog, having seen it. But they cannot realize realization because it is an abstract idea. You see, they are *materialists,* ever seeking material things. Their spiritual eyes are as yet unopened.

Realization is like light; you see things IN it, but you never see *it.*

Your divinity, your I-AM-ship is like light; you see things IN it, but you never see the divinity itself. You never see love; but you see things which are *in* love. You never see air, but you see things *in* the air.

You ARE *God;* but if you go hunting until Gabriel blows his trumpet hoarse you will never *see* yourself as God. You will never *hear* yourself as God; you will never feel, smell or taste yourself as God. You may see, hear, smell, taste, touch your body which is IN God, in *you,* but the God, or you, *as a whole* you will NEVER realize.

Quit trying.

Take it for granted that you are God—that "you and the Father are One"—and *act* as if you are. Look *up.* Quit nosing around in the dirt after realization. Look up and out and see the whole world *in* realization—yourself included. As you look at a man remember his divinity. Remember that *his* I AM and yours are One; that the same Spirit is *thinking through you both. Respect* that other man and his opinions—*he is God.*

But not more so than *you* are. The thoughts the I AM thinks in you are *just* as important as the thoughts of the other man. For *you* they are *more* important.

Respect your own thoughts. They are *God's* thoughts—I AM thoughts.

Are your thoughts poverty-stricken ones? Are they crooked ones? Are they "bad" thoughts? Are they helpless thoughts? *They are not to be despised for that.* Andrew Carnegie used to be a poverty-stricken atom in the world of men. He *outgrew* it. Owen Kildare used to be a "bad" atom. He outgrew it. Every man began as a *helpless* atom. He grows out of helplessness into power. But what if we despised all these helpless babies and strangled them?

Quit despising and strangling your helpless and poverty-stricken and "bad" thoughts. Quit trampling your "mortal thoughts" under foot. Quit contemning your negative ones.

NOT A NEGATIVE THOUGHT BUT WILL GROW INTO A POSITIVE ONE IF YOU GIVE IT HALF A SHOW. NOT A MORTAL THOUGHT BUT WILL PUT ON IMMORTALITY IF YOU DON'T WITHER IT WITH CONTEMPT.

Value your thoughts. Give them room, and love, and honor; and encourage them to grow up in the way they should go. Treat your thoughts as a wise parent treats his children. *Give your thoughts pleasant occupations and plenty of exercise,* and they will soon outgrow the helpless and negative stages.

Always remember the divine origin of all thoughts. If you find slums in your mind go in with a smile and *study* those slums with a view to improvement of *conditions.* Give the slum-thoughts something to do, and don't get mad or discouraged because they don't do it in a day or a week. It takes patience and *faith* as well as works, to grow mental or material slums into heavenly homes. And you don't do it in either case by despising and killing off the dwellers.

What are mortal thoughts? They are thoughts of sin, sickness, death. What are immortal thoughts? They are thoughts of wholeness, happiness, life. *In every mortal thought there is the germ of immortal thought, and this germ is trying to grow up.* Give it room and a smile to grow on.

Remember your divinity. Remember the *divinity of your thoughts.* Despise not the day of mortal thoughts.

WATCH your thoughts *kindly,* and learn from them. It takes *real* love and consideration and *confidence,* as well as wisdom, to rule successfully in any kingdom. It takes the same qualities when it comes to ruling "the imaginations of the thoughts."

A *real* king is ruler simply because his people *delight* to please him. They work to *please* him.

Smile at your thoughts and they will smile back and do your bidding. Frown at them or despise them and they will be ugly and unruly. Thoughts are not only "things"; *they are little people.* They will prove good fairies or bad fairies, according as you treat them well or ill.

TO BE HAPPY THOUGH MARRIED.

"Some dear relatives of mine proposed Ada as my future bride. I like Ada and I gladly accepted the offer, and I mean to wed her about the middle of this year. Is this a working of the Law of Attraction? I want to make our married life happy and peaceful. I long for a wedded life of pure blessedness and love and joy without even a pinhead of bitterness ever finding lodgment in our household. How can I attain this state of peace? This is what I now do: I enter into the Silence daily at a particular hour and enjoy the mental picture of how I desire to be when married. Am I right? Please tell me how to make my ideal real." Tudor, Island of Ceylon.

The above letter comes from a member of the Success Circle who is a highly cultured and interesting looking native East Indian. We have a full length photo of him in native costume.

He asks if "this is the working of the Law of Attraction." Certainly it is. Just as the sun acts through a sheet of glass so the Law of Attraction acts through the conventionalities of a race. Whatever comes together is drawn together by the Law. Whatever is held together is held by that same Law of Attraction.

This is just as true in unhappy marriages as in happy ones. If two people are distinctly enough individualized; that is, if they understand and command themselves sufficiently; their attraction and marriage will bring to them only pleasure. If they are not distinctly enough individualized there will be a monkey-and-parrot experience whilst they are working out the wisdom *for which they were attracted.*

When soda and sour milk are drawn together there is a great stew and fizz, but the end thereof is sweetness and usefulness. So with two adverse and uncontrolled natures; but out of the stew comes added wisdom, self-command and rounded character for each.

When each has finished the work of helping the other to develop they will either find themselves *really* in love with each other, or they will fall apart. *Some stronger attraction will separate them at the right time*—perhaps through divorce, perhaps through death.

All our goings and comings are due to the Law of Attraction. The Law of Attraction giveth, and it taketh away. *Blessed* is the Law. *Let*

it work. And forget not that *all* things are due to its working.

This does not mean that the Law has no way of working *except* through the conventionalities of a people. Many times the attraction is to break away from the conventional. *The stronger attraction always wins*—whatever is, is *best* for *that time and place.*

"Tudor" says he "enters into the silence daily at a particular hour and enjoys the mental picture of how he desires to be when married."

His success all depends upon the *equity* in that picture; upon its truth to the law of being.

An impractical idealist lives in the silence with beautiful pictures of "how he desires to be when married." When he gets married there isn't a single detail of his daily experience which is like his mental picture. He is sadly disappointed and perhaps embittered or discouraged.

It all depends upon the picture. If Tudor's picture contains a benignant lord and master and a sweet little Alice Ben Bolt sort of wife who shall laugh with delight when he gives her a smile and wouldn't hurt his feelings for a farm; who does his bidding before he bids and is always content with what he is pleased, or able, to do for her; if this is the style of Tudor's mental picture he is certainly doomed to disappointment.

I have a suspicion that Tudor is a natural born teacher. His mental pictures may represent himself as a dispenser of moral and mental blessings. He may see Ada sitting adoringly at his feet, ever eager to learn. If so there will certainly be disappointment. East Indian girls may be more docile than American girls; East Indian men may be better and wiser lords and masters; but "Ada" is a Human Being before she is an East Indian; and a Human Being instinctively revolts from a life passed in leading strings. If Tudor continues to remind her that he is her schoolmaster she will certainly revolt; inwardly if not outwardly. Whether the revolt comes inwardly or outwardly harmony is doomed.

The first principle of happy marriage is *equality*. The second principle is *mutual confidence*, which can NEVER exist without the first.

I do not mean by "equality" what is usually meant. One member of the married twain may be rich, the other poor in worldly goods; one an aristocrat, the other plebeian; one educated, the other unschooled; and yet they may be to each other what they are in *truth*, equals.

Equality is a *mental state*, not a matter of birth or breeding, wisdom or ignorance. The TRUTH is that *all* men and women are equal; all are sparks of the One Life; all children of the one highly aristocratic "Father"; all heirs to the wisdom and wealth of the ages which go to make up eternity.

But all men and women are more or less unconscious, in spots at least, of this truth. They spend their lives "looking down" upon each other. Men "look down" upon their wives as "weak" or "inferior," and women look down upon their husbands as "animals" or "great brutes." Men are contemptuous of their wives visionariness, and women despise their husbands for "cold and calculating" tendencies.

Every man and woman values certain qualities highly, and in proportion as another fails to manifest these particular qualities he is classed as "low," and his society is not valued.

This is the great source of trouble between husbands and wives. Each values his or her own qualities and despises the other's. So *in their own minds* they are not equal, and the first principle of harmony is missing.

The real truth is that in marriage a man is schoolmaster to his wife *and she is equally schoolmistress to him.* This is true in a less degree, of *all* the relationships of life.

The Law of Attraction draws people together *that they may learn.*

There is but one Life, which is growth in wisdom and knowledge.

There is but one Death, *which is refusal to learn.*

If husbands and wives were equals *in their own minds* they would not despise each other and *refuse to learn* of each other.

The Law of Attraction, or Love, almost invariably attracts opposites, and for their own good. A visionary, idealistic, woman is drawn to a practical man, where, kick and fuss and despise each other as they will she is bound to become more practical and he more idealistic. They exchange qualities in spite of themselves; each is an unconscious agent in rounding out the character and making more abundant the life of the other.

Much of this blending of natures is accomplished through passion, the least understood of forces. And the children of a union of opposites, even where there is *great* contempt and unhappiness between the parents, are almost invariably *better balanced* than *either* of the parents.

I cannot believe that unhappy marriages are "mistakes" or that they serve no good purpose. The Law of Attraction draws together those who need each other at that particular stage of their growth. The unhappiness is due to their own foolish *refusal* to learn; and this refusal is due to their contempt for each other. They are like naughty children at school, who cry or sulk and refuse to work out their problems. Like those same naughty children they *make themselves* unhappy, and fail to "pass" as soon as they might.

Remember, that contempt for each other is at the very bottom of all marital unhappiness. The practical man despises his wife's impulsive idealism and tries to make her over. The wife despises his "cold and calculating" tendencies and tries to make him over. That means war, for it is impossible to make over *anybody but yourself.*

Because the man despises his wife's tendencies and she despises his, it never occurs to either to try making over *themselves*, thus helping along the very thing they were drawn together for.

If Tudor's picture holds two people who are *always* equal though utterly different; whose future actions are an unknown quantity to be taken as they come, and each action to be met in a spirit of *respect* and inquiry, with a view to understanding and learning from it; if over and through all his picture Tudor spreads a glow of *purpose* to preserve *his own* respect and love *for her*, at all costs;—if this is the sort of picture Tudor makes in the silence he will surely realize it later.

It requires but one to strike the keynote of respect and personal freedom in marriage; the other will soon come into harmony.

You can readily see that all marital jars come from this lack of equality in the individual mind. If a man thinks he is perfectly able to take care of and to judge for himself he resents interference from another. On the other hand if he believes his wife is equally able to judge for *herself*, he *never* thinks of interfering with her actions. Of course the same is true of the wife. It is lack of respect and confidence which begets the making-over spirit in a family, and from this one cause arises all inharmony.

Individual freedom is the *only* basis for harmonious action; not only in marriage but in all other relationships of life.

And individual freedom *cannot* be granted by the man or woman who considers his or her judgments superior to the judgments of another. A man *must* accord his wife *equal* wisdom and power with himself, else he *cannot* free her to act for herself. A woman must accord her husband that same equality, or she *cannot* leave him free.

It is human (and divine) nature to correct what we believe to be wrong. Only in believing that the other "king (or queen) can do no wrong," lies the possibility of individual freedom, in marriage or out.

The man or woman who knows he or she is believed in and trusted is very careful to *deserve* that trust. Did you know that? The sure way to have your wishes consulted is to exalt and appreciate the other party. Did you know that a man or woman will cheerfully sacrifice his or her own opinions in order to retain the respect and love of the other? But if he thinks the respect and love of the other party is growing less he will give free reign to his own desires.

Married people "grow apart" for the one reason that they find fault with each other. Of course it begins by their being disrespectful to each other's faults, but it soon develops into disrespect of each other. From "looking down" upon a husband's faults it is only a few short steps to looking down upon *him.* His faults keep growing by recognition, and his good points keep shrivelling for lack of notice, until *in your mind* there is nothing left but faults. From trying to make him over you come to despair, and give him up as an altogether bad job.

And there isn't a grain of sense in all this madness. Stick to the TRUTH and you will get rid of the madness and the friction too. The truth is that your husband, or your wife, would be an egregious *fool* to follow your judgments. You don't know beans from barley corn when it comes to the actions of anybody but yourself. The One Spirit which enlightens *you* as to *your* actions is also enlightening your other half as to *her* actions; and do you suppose this Spirit is going to favor *you* with better judgment about your other half's duties, than it has given *her?* I guess *not.* Don't be presumptuous, my boy. Do your own little best, and *trust* your other half to do hers. Trust that she *is* doing the best.

And above all trust the One Spirit to run you both.

If you do this your wife will *rise fast* in your esteem. And the higher she finds herself in your esteem the harder she will try to please you—and rise higher.

And, girls, don't forget that the shoe fits equally well the other foot. Either man or wife can bring harmony out of chaos simply by *respecting* the other half *and all his or her acts.*

A marriage without "even a pinhead of bitterness" is a marriage without a pin-point of fault-finding, mental or oral.

A FEW VIBRATIONS.

"Some time will you define vibrations? I do not quite understand."

Vibration is Life. Vibration is motion. All motion is vibration. All motion is Life. You expand your chest with an inhalation of air; you contract your muscles and exhale. This is vibration. Your heart "beats." This, too, is vibration.

Every tiny cell in your body is "beating," or vibrating, just as your heart and lungs do. When your chest expands you *take in* fresh air, which goes not only into your lungs, but into all parts of your body. The air blows like a fresh breeze around the countless millions of cells which go to make up your body. These little cells in their turn expand and take in the air. Then the cells contract and force out the air, and your lungs, too, contract, and force the air clear out of your body.

Now this air which is thus vibrated through your body serves to *clean* it. The decaying particles of your body cells are thrown off and carried out in the streams of air which are vibrated through your body. If it were not for this vibration of your body, which keeps the air flowing through, your body would soon become clogged with dead matter.

The nerves and arteries in your body are constantly contracting and expanding, contracting and expanding, to move along the blood, which carries food supply to the cells and bears away their sewage in just the same way that the air is carried to and from the cells.

It is by constantly vibrating—contracting and expanding—that your stomach and bowels digest food.

It is by vibration of the cells of tree and plant that the sap flows through and feeds the tree.

Even a stone is composed of tiny cells which *breathe*, just as the cells of your body, and just as your body as a whole does.

Every individual, be it cell, plant, animal or man, lives by vibrating; by expanding and contracting to take in the new and force out the old matter. Every *mind*, too, lives by vibrating—by alternately expanding to receive new ideas and contracting to get rid of the old.

Then there is another sort of vibration by which

one individual communicates with another. Imagine to yourself that the ether is made up of infinitely small elastic balls. If you strike any one of those tiny balls it will strike those next to it and rebound, and those hit will strike the next, and so on the blow will travel from one tiny ball to the next, clear to the edge of creation—if you can imagine such a place. The blow you strike sets *all* the little elastic balls to vibrating, or moving back and forth.

Now if I stand away out in space and I feel the little elastic balls vibrate against me I know it means Something. By experience I learn *what* each kind of movement means. If you clap your hands together the vibrations of those tiny elastic balls strike my ear and I say, "I hear someone clapping hands." If I face your way the vibrations strike my eyes and I say, "I *see* someone clapping hands." In any case *your* motion caused the ether to vibrate and *I* felt the vibrations. If I had no ears or eyes I could not *feel* the vibrations, but they would be there just the same.

Every movement made sets the ether to vibrating to its particular pitch; and wherever there are eyes or ears the vibrations are recorded. When you talk it sets the ether going just the same whether there are ears to hear or not.

And when you keep perfectly quiet and *think* you set the ether going too. Your brain sets vibrations going, just as your tongue does. There are people who can *hear your thoughts,* just as you hear another's speech. In due time we shall all hear thoughts—we are all growing mental ears.

Thoughts are higher vibrations than spoken words; and they "carry" farther. You know a deep, growly bass voice makes a great noise when you are close to it, but a shrill treble call can be heard much farther than the growly bass. The high voice makes short, sharp, far-reaching vibrations. Now *thoughts* make infinitely shorter, sharper and farther-reaching vibrations than the voice can; and thought vibrations carry farther and far more quickly.

And wherever there is another thinker ready to *hear,* the thoughts are recorded.

Many times we hear the thoughts of other people and mistake them for our own; for *everybody* has at least a *little* mental hearing.

When you speak clearly and distinctly your voice carries much farther than if you speak hurriedly and carelessly; and other people can more readily understand what you say. If you mumble your thoughts or your words the etheric vibrations carry mumbled meanings.

As people learn to *think distinctly* their thoughts carry farther and find more listeners. In course of time and with due *practice,* we shall easily think so that people on the other side of the earth can hear us. Not only that, but we shall think so clearly and high that the inhabitants of Mars and Venus and the sun, too, shall easily hear us.

I wouldn't wonder if what we call sun rays are really the *thought vibrations* of the sun's inhabitants. What if we receive and respond to their thoughts and think them our own!

A POT OF HONEY.

"The February issue of Henry Harrison Brown's magazine, *Now,* contained an article on 'Opulence.' I've read a good many articles on opulence; some have impressed me, some fell flat—flat as a pancake—this one didn't. First of all it placed all my former theories in a wrong light; my idea was to say 'I WANT.' It is quite true that when I did this I generally *got what I wanted* sooner or later, but H. H. B. says you must not say, *'I want'*—in effect he says you must affirm, *'I don't want dollars; dollars want me.'* A very little consideration will show this is right; but *consideration* wasn't enough for me—I put it to the test. The first five days my receipts fell almost to zero, but I was determined to hang on. I *felt* it was right, the drop in business must be due to the re-adjustment of the vibrations, for long experience has taught me that you cannot turn round from one method of thought to another very suddenly without disturbing the currents, and these have to get re-adjusted to the new rate of vibration before you can work them. The sixth day my patience was amply rewarded; for every one order I had been in the habit of receiving, I got twenty, and it has kept up ever since. *Now* I never weaken my position by affirming that I want anything. I say it wants me, and I know it will come. It is not any use making that statement, of course, if you DOUBT IT. You must back up your statement with faith and feel it is already yours. It is rather on the principle of the honey-pot and the swarm of summer flies; *you* are the pot of honey—the dollars are the flies. *(Of course you must have some honey to give them—dollars won't drop into your lap if you have nothing to give in return, nor can you expect to make much progress if you are like one of my readers, in some post which can only give you a fixed sum weekly and no chance of a rise.)* Now the honey doesn't worry about the flies, it is content to be sweet, to give off a faint sweet smell and to stick, but the flies *do* want it, they come from all quarters, they swarm into it, sip its sweetness, and buzz-zz-zz all round. The honey is a *power*—irresistible power so far as flies go—they want it, it is a great center of attraction. Now, say you run some particular line of business—you are the honey—in the world there are many people who want what you have to give them, who will gladly pay cash for it, who cannot help being attracted to your honey, as the flies might be. Your *thought,* as I have so often told you, is strong and potent beyond measure, but when you assume the 'wanting' attitude, although you do most certainly *attract,* it is nothing like the powerful attraction formed by your quiet, confident attitude of absolute conviction that the thing *wants you.* Again it enlarges your whole outlook, you may sit down and *think you want* a hundred pounds and it seems a big sum, perhaps, when cash is coming in by shillings. But supposing the dollars *want you,* want your brain and hand to use them, as H. H. B. says, how absurdly small that sum appears; watch them (mentally) being drawn to you; what is a paltry hundred, when *they want you* to put them to work? The attitude of desire is strong, but the attitude of certainty—of *possession*—which this new thought makes possible is wonderful, and a veritable tower of strength; it has made things possible to me that were quite out of the question before." *O Hashnu Hara.*

I reprint this item from *Wings of Truth* because it is too good to be missed by the thousands of American readers who never see that bright little English magazine. I believe the idea that money wants *you* will help you to the right mental attitude for attracting it. Be a "pot of honey" and *let* it come!

And I want you to particularly note what O Hashnu Hara says about disturbing the vibrations. I have noted the same thing many times. Every time I *enlarge* my mental picture of success and begin "concentrating" for something greater, *even if it be directly in line with the old one* the *first* thing that manifests is a falling off of money receipts. But as soon as my vibrations get settled again the receipts come in faster than ever.

This falling off of receipts lasts only a few days, and is greater or less according to the degree of difference between the old aim and the new one. For instance, suppose I had been "holding" and working for, say, $1,000 a month income, and I *suddenly* raised it to $10,000 a month. There is a wide difference between the two and my vibrations would be, for a few days, greatly disturbed by the change. If I had enlarged my mental picture just a *little*—if I had raised from $1,000 a month to $1,100, and then later to $1,200, and so on; raising each time as my *real* receipts began to approach my mental ones, there would be almost no disturbance of my daily receipts.

Whatever *disturbs the mind and imagination* disturbs for the time being your drawing power. This disturbance of vibrations is exactly what is referred to in that Bible sentence, "Let not him that *wavereth* think he shall receive anything of the Lord."

Let not him *whose mind is changing* expect to receive anything. Whether his mind changes from hope to despair, from success to failure and back again; or whether it changes from one picture, or aim, of success to a greater one,—whichever the change the *immediate results* are the same.

To *make up your mind* what you mean to "concentrate" and work for, and then to STICK TO IT, counting adverse appearances as momentary nothings, *which cannot hinder,* is the *only* way to bring about the thing you want.

Until you have manifested such a degree of success that your faith and feelings cannot be easily shaken it is better to enlarge your aims and mental pictures by slow degrees, taking care to hold yourself mentally *steady* but *wide awake,* as you make the changes. The *steady* grower has no unexpected "reverses" to meet. His growth may not be phenomenal but it is solid as that of the oak.

This is not, however, an admonition to "go slow." We are generally *too* slow to enlarge our ideals and business operations. *Enlarge as fast as possible,* but go no faster than you can go *steadily.*

When you *do* enlarge your aim do not be scared out of it by any falling off of receipts or other adverse signs. The surest and the quickest way through, is *straight ahead.* Hold *steadily* to your new ideal and make the best of conditions. As soon as the new vibrations become *established* conditions will quickly manifest in their image.

Keep steady and sweet—be a "pot of honey."

—Yes, I am sure my way is right. But I am not at all sure that *your* way is *wrong.* All roads lead to Rome and righteousness.

—"I am enjoying a vacation and rest from all care and responsibility, where my friends hope to cure me of my belief in Astrology—the best place I could ask to be in for study and observation of extremes of character, etc. Please send *Nautilus* here. *Others here as well as myself will appreciate* it." X. Y., Manhattan Hospital for the Insane, Central Islip, L. I.

The italics are mine. I've been smiling over the insinuation that *Nautilus* will find appreciation among crazy folks. Perhaps many *Nautilus* readers will guess who wrote that little letter to me. He is a very bright man (they say it takes a smart man to go insane), but he is unbalanced—crazy in spots. In that respect, perhaps, he is no worse off than the rest of us. I wouldn't wonder if we are all crazy in spots. The only difference lies in the spots. "X. Y." is clean daffy when it comes to business and personal obligations. I suspect that is what got him into the hospital—not his Astrology. The rest of us are unbalanced in some other direction. "All the world is queer," said the old Scotchman to his wife, "except thee and me; and even *thee* is a little queer sometimes." So we are all "queer" in spots—judged by others' standards. A perfectly sane man is hard to find, or define. Even Christ himself was called crazy, and certainly many of those who aim to "follow in his footsteps" are pronounced insane. What *is* sanity? I wonder if it isn't perfect *poise* of character. If so, every fit of anger, temper or sulks is a fit of insanity; and every fit of "blues" is insanity; and every case of undue elation or enthusiasm is a case of temporary insanity. Anything but the "blissful state" seems to be insanity; and everybody who has not experienced that, thinks the "Blissful Prophet" himself is crazy. And there you are. Well, *Nautilus* is sane in spots anyway, and perhaps it will touch some of the sane spots in Manhattan Hospital; so I'll send it. If it fails to hit any sane spot it may touch some insane ones, or perhaps a funny bone.

—"A Tale of Woe," in April *Nautilus,* must have hit the mark. I am pelted with letters from women who declare it isn't so. They proclaim that *they* are *thinkers* and not "chumps." In confirmation they spread their woes over both sides of eight or ten sheets of paper, as a peacock spreads its tail and struts solemnly; and they defy me to reiterate my "Tale of Woe." Echo repeats, "it isn't so"—"Tale of Woe." Every one of these women is indignant because I call her a "feeler" instead of a thinker, and she tells stories to prove that men are *just* as big chumps as she ever dared be. Granted. But they are not the same kind of a chump. Every one of these protesting letters confirms what I said in that "Tale of Woe" article. I advise the writers to re-read the article and *learn* of it, instead of fighting it. Quit strutting solemnly with woes spread to catch the pity and admiration of your neighbors, or *yourself either.* Shut up your woes and go have a good time. That is what life is for. The chief end of man or woman is to *enjoy good forever.* You can't enjoy good and flirt your woes at the same time.

—Here is a man who says he has tried "sending the subjective" as described in Hudson's "Law of Psychic Phenomena" and my "Experiences in Self-Healing," and he wants to know why he has not succeeded. There is only one reason for failure on *any* line—***lack of positive persistence.***

THE NOBILITY.

"How can I come into contact with the kind of people I crave. I am so lonely." Mary.

We always come in contact with the people we *live and think up to.* If you are not satisfied with present environment it can be changed by making your very best of it, and in the meantime fitting yourself mentally, physically and in deportment, for the sort of people you want. *Get ready* for 'em!

And see you waste no energy in *impatience* over having to wait a long time.

It takes mental and physical culture and *gracious deportment* to fit you for the sort of friends you want.

There is *no* place in life which does not offer *plenty* of advantages for the cultivation of all these things, but especially for the cultivation of a gracious deportment. You may depend that if you can be lovely and gracious to "common people," who may ruffle your feathers the wrong way, you will be at home if a duchess happens along. Duchesses, you know, belong to the class of people who make a study and life-long practice of being lovely and gracious. I am talking about *real* duchesses now—not the kind that get rich quick and marry a title without having the *real* qualifications of *nobility.*

Somebody has said that the world is divided into two classes, the civil and the uncivil. The hall-mark of real nobility is the *habit* of being civil to the uncivil. No better place to acquire this gentle art than living among the uncivil. The girl or boy who finds himself among the uncivil and who proceeds to cultivate uppishness and contempt for his associates; who "looks down" on those with whom he is compelled to associate, who tries to be "superior" and to impress others with his superiority,—such an one *is forever fixing himself in the class of the uncivil*—where duchesses don't grow.

You *are* what you are. Time spent in trying to "impress" people is worse than wasted. *Be your gracious self* and honor not only your father and your mother but your next door neighbor and your next door neighbor's kitchen maid if you want to develop the qualities that will fit you for the sort of associates you want—members of the really truly nobility.

Cultivate your brains, dearie; cultivate your body; cultivate your soul; all to the best of your ability. But above all and in all and through all cultivate the mental and physical deportment of the truly noble. Belong always to the civil class and practice civility eternally upon the uncivil as well as upon the civil.

When a brawling enemy followed Pericles home one dark night, with intent to injure him, Pericles sent his own servant with a lantern to light the man home again. Pericles did not descend from his own class to pay his uncivil enemy in his own coin.

Go thou and cultivate Pericles and *thine own high self.* Then shall all desirable associates seek *you,* instead of you having to seek them.

Greater credit belongs to him who sees the real nobility through the housemaid's dress and manner, than to him who recognizes it in silk and velvet voice.

We are ALL *members of the nobility,* all descended through Adam and Eve who never saw silk nor made salaams. All are sons and daughters of The Most High.

Don't be fooled into contempt and incivility by our masquerade costumes; and don't value some of our gowns above ourselves—or yourself.

—"When you treat yourself for a cold who is doing the treating, the objective or subjective self? Does mortal mind tell the spirit to do so and so?" B.

There you go calling *yourself* a "mortal mind." YOU ARE IMMORTAL MIND. When you talk or treat it is immortal mind talking or treating—*talking to itself and treating itself.* There is *no* thinker or talker but immortal mind. Immortal mind thinks "mortal thoughts" as well as immortal ones. When you treat yourself you are denying your past "mortal thoughts" and filling their place with immortal ones. But whether you think immortal thoughts or mortal ones YOU are IMMORTAL MIND. Don't get down in your body and look helplessly up at immortal mind. Get up into immortal mind where you belong, and look calmly down on your thought-built body. If it doesn't suit you think it over again into better shape. But *never* get down into it and grovel. Rise and exercise your loving dominion.

—"When you pray is it the God in you talking to the Universal God?" J. A.

Ye gods, no! It is the Universal God talking *to himself. You* are the Universal God. Crawl up out of that little tadpole-you and spread your wings in the Universal.

—"I wish you would have more to say about treating."

Why, *everything* I say is "about treating," and everything is a "treatment." Everybody on earth is treating *all the time.* If he isn't treating for health he is treating for sickness; if not for happiness, then for grief; if not for wealth, then for poverty. *Every thought is a treatment,* and every individual has the power of choosing what he will think. Choose ye *this minute* what you will "treat" for. Treat yourself and your relatives and the whole world (we are *all* relatives) to the very happiest thoughts you can conjure up. By giving us your happiest, brightest thoughts *now* you will gain power to give us still brighter and happier treatments tomorrow. Remember, that *happy* thoughts are *good* thoughts, and *unhappy thoughts are always evil thoughts.* You *can't* be unhappy with good thoughts, and you can't be happy with evil ones. Good and evil won't mix. Whenever you catch yourself feeling unhappy you may know you are *entertaining* evil thoughts. *Break 'em short off.* Don't stop a *minute* to argue with yourself, or to reason it out. *Drop* your evil thoughts like a hot potato and hunt up some thought to be happy over. Go on a still hunt for thoughts to be happy over, and when you find one *make much of it.* Hug it, love it, gloat over it, and show it to your neighbors. *Look* as if you have found a jewel to rejoice over. Now this is exactly what the world has not been doing. It has hugged and made much over its *unhappy* thoughts and paid scant attention to the happy ones. It has hugged evil and neglected good. That blessed old Isaiah said, "Break off thy sins by righteousness." That is what I have just explained to you—break off your unhappy, evil thoughts by hunting up happy, good thoughts. Thus you will treat the world to the best that is in you, and you will grow your own power for good treating.

—"I thank you for your God-inspired gift, 'Experiences in Self-Healing.' This is what my husband said after reading it aloud to me: *'That book has done me more good than anything else.'* And as for me, well, I am putting your lessons into practice every day. I know now the meaning of, 'If thy right hand offend thee cut it off.' A child of a few years can understand, and gray hairs can gather wisdom. Thank you, thank you." Mrs W. H. Tyndall, Galveston, Tex.

—The premium offer of a character delineation with a year's subscription to *Nautilus* has met with such favor, and Mr. Rice's readings have been so well received, that I am extending the offer until May 31. *But no longer.* This is positively the last opportunity to take advantage of this premium offer. Don't miss it. I believe Mr. Rice can help you to self-understanding and self-command. Note the ad. on page 4.

—I must have expressed myself badly in my last month's premium offer. A number of letters have come asking for character readings from Henry Rice because of *already* paid subscriptions. Of course this will not do. *All* the terms in the printed offer must be complied with, and at least a 50 cent order with money must accompany the request for a reading from Mr. Rice. Those who have not received readings will understand why. Send in the required subscription money along with a letter to Mr. Rice, and I shall be pleased to fill your order. You see almost all old subscribers, unless delinquent, have received premiums with their subscriptions, and I cannot afford a second premium now.

—"Your 'Experiences in Self-Healing' is almost a gospel to me. Not only is it vital, but it is in perfect taste." Annie G. Shackelford, Denver, Col.

—"Who was the first Graphologist? Daniel, when he read the handwriting on the wall."

—May is a great month for me. I was born May 11, the year peace was declared. My two children were born in May. On May 26, 1900, I arrived in Holyoke and became Mrs. William E. Towne. Then there are a dozen other less important anniversaries in my life which come in May. So I am going to celebrate, and I invite every one of my friends to help me. I am celebrating first, by making this the largest of all editions of *Nautilus.* There will be 16,000 copies of this issue, and there would be more if I could only get more good, reliable names to send sample copies to. Then I am celebrating by making in this issue several new premium offers which I hope will make your mouth water and limber up your good will and energies to renew your own subscriptions and ask all your friends to subscribe too. This is where I want you all to join in my celebration. I *want* to celebrate by adding at least 2,000 new subscribers to the list during the month of May. Will you join me, friends? I am doing my best to make it worth your while. Note premium offers on page 4. I can't celebrate with a banquet for you all, but I offer you a feast of reason and a flow of books, with a few shining silver half-dollars by way of variety. Please everybody come and bring your friends. And in June issue I'll tell you about some more celebrating I am going to do, on another line. I am dying to tell now, but think I'd better wait until next *Nautilus.*

—"Enclosed please find twenty-five cents in payment for 'Just How to Wake the Solar Plexus.' Send to the enclosed address. If I had my way about it, you would sell about 40,000 of your books each month. All of them are fine, and every person that I know of speaks very highly of them. I have come in contact with different ones that have had your various publications. I sincerely hope you will make a lot of money out of it, for it is all splendid literature, and should be in every home in the country. With best wishes, Very truly yours," Guy H. Fuller, Adv. Mgr. Medical Talk Publishing Company.

—It *is* hard to teach an old dog new tricks—*because the old dog resists being taught.* A dog never gets too old to *readily* learn *anything he wants to.*

INDIVIDUALISMS.

By William E. Towne.

THE ONE PRINCIPLE OF BEING. "And on watching our thoughts we have seen how impossible it is to get rid of the consciousness of an Actuality lying behind appearances; and how, from this impossibility, results our indestructible belief in that Actuality."—*Herbert Spencer.*

"Every particle of matter contains the promise and potency of Life."—*Professor Tyndall.*

Even the physical scientists are, at the last analysis, brought face to face with the One Principle which lies behind all manifestation. This Principle is unchangeable. It is absolute. It is *the* Absolute of which Herbert Spencer speaks in the above quotation. It is Life. It is Spirit. It is God. It is Eternal Being.

The soul of man is one with this Divine Principle, but the material man is unable to enter into this consciousness of oneness until he has satisfied his material desires and learned by growth and long experience that the world of sense is not the real world; that behind the ever changing, inharmonious vibrations of the senses, there is an Eternal Principle which changes not, but which upholdeth all things.

Man has only to perceive, ever so dimly, the existence of Principle, before he desires to become at-one with it. He is ready, when he has reached this point in his growth, to let go of his personal desires and his love of material things. He begins to live in the consciousness of the Eternal and Absolute instead of in time and space and the world of sense. His personal self becomes the *instrument* of the soul, and responsive to universal vibrations.

When this stage is reached, and the oneness of all life is realized, man desires not to live for himself alone. He sees that his life is linked with all other lives. The same Divine Principle that expresses itself in all other lives expresses itself through him.

If he meets with obstacles or ill health on his journey, he realizes that the health and strength of the universe is sustaining him. Thus, day by day, his consciousness expands, he perceives more and more of truth, responds more and more fully to the vibrations of Universal Life and becomes more sane of mind, and better balanced in every respect. Where, heretofore, he was constantly running against obstacles and troubles of all sorts, he now sees at all times a clear path before him. He still makes mistakes, of course, but his atmosphere has become so impregnated with the vibrations of Universal Life, he has got so far away from that old desire to have his own way at all hazards, and become so fully aware of the truth of non-resistance, that he instinctively, easily and naturally responds to the promptings of the inner Spirit, instead of going obstinately ahead in obedience to the impulses of the senses and thus meeting with all sorts of inharmony and obstacles.

There is a simple, natural way of living which brings contentment, health and happiness. It is attained through a consciousness of our own oneness with the Absolute. All great souls have been more or less conscious of this oneness. Victor Hugo said: "I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. But, little as I am, I feel that God is in me, because I can bring forth out of my chaos. I make books, which are creations, I feel in myself the future life; I am like a forest which has been more than once cut down; the new shoots are stronger than ever. I know I am rising toward the sky; the sunshine is on my head."

And Ralph Waldo Emerson wrote: "More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts, and act with energies which are immortal."

Do you ask me how this consciousness of the Universal may be attained? It can only come by slow process of growth. It comes through aspiration and faith. It does not come by despising the world of sense, or seeking to reform those who live therein, unless they shall have expressed a desire to rise. It comes by waiting in the silence and listening for the impulse of the Universal. comes by laying aside all worry and holding yourself passive to the higher influences. It comes to those who practice gentleness, kindness, thoughtfulness for others.

If any have a desire to live this life, the first step upon the Path which leads to it will appear clear before them if they only are true to their desire and nourish it with faith. The fact that such a desire has shaped itself in their minds is evidence that they are near to the beginning of the Path which leads to the desired goal. Be of good cheer. Seek wisdom. Do the work that is near at hand. You can rise above present duties only by performing them well. Be patient. Be silent and listen.

The Universal Life enfolds us all. It is a potent, silent, powerful and invisible helper. It responds to our slightest sense of recognition of it. It can heal all wounds. It can lead us in paths of happiness if we only seek its guidance and become passive to its vibrations.

The Universal Life is the vital spirit of each individual life. Your soul is the real part of you, and it beats in unison with the Absolute.

Alexander Pope expressed the truth as beautifully and clearly as anyone ever did, perhaps, when he wrote:

"The universe is one stupendous whole,
Whose body nature is, and God the soul."

We are all near of kin in the Universal Life. None are high and none are low there. No two of us are exactly at the same point in our unfoldment, but we are all travelling in the same direction. That which is eternal will endure, while the shadows of the reality will pass away in due season when they have served their purpose.

Out of seeming chaos will come Divine Order. Instead of each man trying to rise by pulling down his neighbor, each will help his neighbor knowing that thereby he is helping himself more. This will not come about today or tomorrow, but it is coming. The principle of co-operation will take the place of competition. Socialism is the forerunner of the ideal state. Socialism is not true co-operation, but it may easily develop into it. The supremacy of the co-operative idea is inevitable, as I see it.

As this knowledge of the oneness of life grows and spreads, the idea of co-operation will receive a corresponding impetus. Socialism is already becoming a mighty power. One weekly socialist paper goes to over 200,000 people regularly. This is the very beginning of the co-operative movement.

In all other respects the Principle of Being will be more fully known and manifested than heretofore. Health seekers are beginning to learn that the only power to heal resides within themselves. Truly this is a wonderful age. It is a good age to live in. Let the pessimist go to. Even he begins to feel the influence of the new and higher development which the race is undergoing. Even the pessimist will ere long be brought into the mighty current of truth vibrations and come to see the light. Do not listen to those who prate of degeneracy and decay. The lower part of the spiral of life always precedes the rise. The roots of the lily draw their sustenance from the mud and shine at the bottom of the lake. So the soul of man learns to manifest by making countless experiments in the realm of matter.

"Seek and you shall find."

BRIEFS.

By William E. Towne.

The bill against Christian Science healers which was recently introduced in the New Hampshire legislature was defeated by a vote of 194 to 70. Evidently the people of that state are not prepared to endorse any such drastic class measures as the one proposed.

* * * I suppose that regular physicians were responsible for the introduction of this bill. But I do not believe that doctors as a class approve of this sort of thing. The successful physician, the one that is really needed and who is doing a good work in the world, is too busy minding his own business to indulge in envy or spite toward other systems of healing. He is too broad minded to attempt to safeguard his business by law, at the expense of those who believe in and practice drugless methods of healing.

* * * Elizabeth's latest gift from one of her western subscribers is three small images of the sacred monkeys of Japan. Monkey No. 1 has his hands over his eyes and is supposed to be saying, "I will see no evil." No. 2 has his ears covered by his hands and is saying, "I will hear no evil." No. 3 has his mouth covered and is saying, "I will speak no evil." The last monk must have the hardest time of all.

* * * "The principle of co-operation underlying socialism is good, and will, we believe, be ultimately adopted by mankind as the basis of social relationship, but co-operation to be of value must be intelligent and there cannot be intelligent co-operation for all until all are ready to co-operate intelligently and harmoniously, and this cannot be so long as the will of the minority is not consulted."—*Phrenopathic Journal.*

* * * The rank and file of the socialists are engaged in a crusade which has for its battle cry, "down with the capitalist!" The true idea of co-operation is not put foremost. Until something of the element of selfishness is eliminated from the movement it can never become a *real* success, however powerful it may grow to be.

* * * It may be urged that the reign of the capitalist is a purely selfish reign. True enough. But "two wrongs never made one right." The average socialist is about as far from the truth in his ideas as the average capitalist.

* * * They do say that Teddy Roosevelt, President of the United States, has been caught in the very act of wearing pants that were patched. Well, well, well!

* * * And another strange thing has recently happened: Dr. Edward Everett Hale, the distinguished Unitarian divine, took part in communion service in an orthodox church. Some of the old timers thought it scandalous, too.

* * * I want no better dessert with my dinner than a piece of the Lust fruit and nut loaf, eaten with olive oil in place of butter. Say, it's great!

* * * Since we have been using pure California olive oil (Sylmar brand) I have grown very fond of it. I consider it a most valuable addition to my diet.

* * * Professor Braun, editor of the *New Man,* continues to fire his little pop gun at Professor Dutton, the well known hypnotist. Professor B—— reminds me of a sour old maid discoursing on the "scand'lous doin's" of the young people of her generation. However, Mr. Brown is sincere in his "exposure" of Dutton, though I cannot see how his action is to result in good to anyone.

* * * Mark Twain says that a sure cure for indigestion is to lie on your left side. Try it.

* * * Keep the window of your sleeping room at least *partly* open all the year round. Don't be stingy in your use of fresh air if you desire to keep healthy.

* * * *The Ladies' Home Journal* has been publishing a series of letters from people who have succeeded in building a house while earning weekly salaries of $3, $4 and upwards. The editor of *Harper's Bazar* justly remarks that these experience items are destined to do much harm, inasmuch as they will induce many poor people to skimp and save in order to buy a house, and to use money for this purpose which should be expended on suitable food and clothing. The mere possession of a house is of far less importance than many other things in life. Wealth does not consist in the ownership of material things, but in good health, a clear conscience, courage to face the world and a supreme trust in the All Good.

* * * Whenever I read *Medical Talk* I feel like quoting from it wholesale for the benefit of *Nautilus* readers. Here is what Dr. Carr says,

in a recent issue, at the close of a fine article on ministers, lawyers and doctors:—

"The true function of the minister is to lead people to a sweet, trustful confidence in God, guarding them from the fear of sin and evil and all the imaginary calamities with which futurity has been peopled by ignorance and superstition.

"The true function of the lawyer is to guide wrangling neighbors out of the quagmires of discord and estrangement into the fraternity of universal brotherhood.

"The true function of the doctor is to prevent disease by winning the obedience of people to laws that govern the body. By teaching them the folly of supposing that there is any other escape from human ailments than right living, and an unshaken faith that a man reaps exactly what he sows, whether it be health or disease."

* * * "What does it mean to work *with* the tide? It sounds nice, but does it mean anything?" My friend, it means the difference between success and failure. It means the difference between health and disease. It means more than anyone can believe until they have *proved* the principle of agreement for themselves.

* * * When the tide of your affairs begins to ebb, if you gasp and curl up with fear and become too paralyzed for further effort, you attract about you a mental atmosphere through which the vibrations of success could no more enter than a feather could plough through the armor of a modern ironclad battleship.

* * * If on the other hand you make it your *daily* business to cultivate an understanding of and faith in the Principle which underlies all things, you will come to see that whatever experience you are passing through is a necessary part of your growth, and that it only precedes a higher development.

* * * If you kick and howl every time things *seem* to go wrong you shut off the only means by which they can be righted. You will have to have the lesson repeated.

* * * When you really learn to look for the lesson in the midst of difficulties and seeming wrongs, you will see a path gradually clearing before you and *know* that all things are working together for your ultimate good.

* * * You will have to take some things on trust at first. Reason can never make clear to you the truth of the matter until reason is enlightened by intuition. *Faith* must be first and foremost in mind or the light cannot reach you. Reason and logic when followed exclusively, shut off the light.

* * * "Patrick Cullinane, who is a member of the police force in Woodbridge, N. J., is a man of six feet and one and a half inches, weighing 260 pounds. He is a picture of health and possesses the strength of a giant. Upon one occasion he raised a heavy laden wagon out of the mud, that four men could not budge. He did it without the least exertion. He is of a cheerful, jovial and happy disposition, still there are no rows when he is near. From his birth he has not tasted meat, and he cannot be persuaded to even smell it. Scientists and the people at large wonder, where Cullinane receives his strength from *when he eats no meat."—The Mazdaznan.*

* * * We received a call yesterday from Frank Harrison, the genial, optimistic editor of *Magazine of Mysteries.* Mr. Harrison is a great believer in the doctrines of non-resistance and non-attachment to material things. He has been a vegetarian for a great many years, but shows none of the indications of being puny and sickly, which meat eaters attribute to all vegetarians.

—"Tenderly she laid the silent, white form beside those that had gone before. She made no outcry, she did not weep. Such a moment was too precious to be spent in idle tears. But soon there came a time when it seemed as if nature must give way. She lifted her voice, and cried long and loud. Her cry was taken up by others who were near, and it echoed and echoed over the grounds. Then suddenly, all was still. What was the use of it all? She would lay another egg tomorrow."—*Boston Herald.*

THE GLAD HAND.

—I am asked for the address of *The Spirit of Truth.* It is published by Thomas Cook, Box 386, Hot Springs, Ark.

—Have you seen *Eltka,* published by The Wright Company, Corry, Pa.? It is a beautiful little $1-a-year magazine which contains some fine articles.

—Eugene Del Mar, Box 1364, Denver, Col., has changed the title of his new magazine to *Common Sense Advocate,* and every issue shows improvement. Success to Del Mar and his *Advocate.* It's a dollar a year.

—"Spiritual Evolution or Regeneration" is a handsome new book by R. C. Douglass. Published by Lee & Shepard, price, $1.20 net; postpaid, $1.30. The book contains 350 pages of essays dealing with "The Law and Process of the Unfoldment of the Christ in Consciousness." Those who enjoyed these Lessons of Mr. Douglass' as they appeared in *Christian* will be glad to have this revised and enlarged edition of them.

—William Walker Atkinson has just published his new book on "Memory Culture." It is the best and most interesting and practical book I have ever seen on this subject, and I recommend it with pleasure to those who want a course in memory culture. The book is bound uniformly with Atkinson's other books, in purple silk and gold, and sells for $1.

—"The Grinding of the Mills" is a dainty collection of verse, sketches and lovely photographs by Charles W. Scarff, Burlington, Vt., sent us with the author's compliments,—all of which are highly appreciated.

—Do you want a Metaphysical Summer School, lovely people and delightful outing combined? Then write Dr. Alice B. Stockham, 56 Fifth avenue, Chicago, and learn about Vrilia Heights on Lake Geneva, Wis.

—"Be a Power" is a suggestive little ten cent booklet by O. Beardsley, Winona, Minn.

The Success Circle.

Do you desire to better your condition? Do you desire to help relative or friend to better his? Then join us and GROW SUCCESS. Anyone who sends me $1 for my books or subscription to THE NAUTILUS, *is entitled to one year's membership in the Success Circle. To get best results you should have* THE NAUTILUS, *each number of which contains a special letter to the Success Circle; and a copy of "How to Grow Success," price 50 cents, containing full directions to the Circle members. Other of my books may be substituted for the above mentioned, but NOBODY'S ELSE; and money sent for* DELINQUENT *subscriptions will not count on this offer. Additional members of your family who wish to join the Success Circle AT THE SAME TIME YOU JOIN, may do so by sending with your order, 50 cents for books or paper to that amount. Unless these orders come in one envelope each member of your family is privileged to join only upon sending $1 for my books, or* NAUTILUS, *to that amount. NOTE TERMS CAREFULLY. There will be NO deviations. * * * I teach the Success Circle through "How to Grow Success" which contains full directions; and through the monthly letter to the Circle, printed herewith. And I speak for all members* **the Word of Success,** *for which I make no charge. * * * "How to Grow Success" is uniform with my other 50 cent book, contains a new three-quarter length engraving of the author and each copy is signed and numbered in my handwriting. It is a text book for the Success Circle. * * * I have a real personal INTEREST in each member. In joining write me a brief and TO-THE-POINT statement of your desires, and if possible send a photo of yourself, with name, address and date of birth written on the back. Do not send one that must be returned, and see that postage is fully prepaid.*

ELIZABETH TOWNE.

TO THE SUCCESS CIRCLE:—

Two of our Success Circle members (both doctors, by the way) have been corresponding, and the other day Dr C. sent me a long and inspiring letter from Dr. P. Among other things Dr. P. says, *"We of the Success Circle can accomplish wonderful things for each other. I want to see the Circle grow in power for good to each member. I would like to see all the Circle corresponding by telepathy."* Dr. P. may never *see* the Circle members telepathing, *but they are already doing it.* No member lives unto himself. His success adds to the success of all. His positive success thoughts *go out to every other member.* More than this, they are *received* by every other member. No special effort is required either to send or to receive vibrations of success. Every blessed time I speak the Word of success its inspiration flashes to every member of the Circle, and *whoso will* receives it. Every time *you* say "Success" it flashes to us all in the same way. *Every positive affirmation made anywhere in the Circle adds to the power of all. Whoso listens for success vibrations receives them all.* Of course this takes place principally on the sub-conscious or super-conscious planes. We receive these vibrations by way of the 95 per cent sub-conscious mind, and when that little 5 per cent conscious, every day mind of ours is *at rest* the success vibrations and success thoughts come into it. As long as we are stewing and fussing about the *little* things of life we are not *conscious* of the success vibrations; *but they are pouring into us just the same.* The power of the Circle and of each member grows in proportion as we increase in numbers and grow in the practice of speaking success. Get quiet and listen for success, dearies. Then rise up and listen for success, dearies. Then rise up and *speak* success for yourself and the Circle *and all the world.* Know that the greatest thing you can do for the Circle and the world is to realize a heavenly success in *your own particular corner.* All the powers of the Circle and the universe are backing your efforts. Go in to win and stick to it.

—ELIZABETH TOWNE.

—"Please, *please,* PLEASE, let Elizabeth with her *Nautilus* embark on a crusade in favor of the C. W. Post system (or something better) for sending fractional currency by mail. With all our boasted Yankee wit it is absurd that seventy millions of us are still sending sticky, stuck and unstickable stamps over all this land as a medium of exchange. Let's go back to the beads and wampum of the Indian. It would not be so nerve racking and disgusting. As three years of this (to be) wonderful 20th Century have already 'slippit awa' surely this matter ought not to be Post-poned longer." R. Dugal Hall, Avon Park, Fla.

Good! That is just the ticket. This sending stamps for money is an utter nuisance and a disgrace to the American nation. I wish every reader of *Nautilus* would sit right down this minute and write a courteous but emphatic request to every one of your senators and representatives asking them to immediately push that C. W. Post bill, or some better one, through Congress, and relieve us of the necessity for sending "sticky, stuck and unstickable" stamps instead of money. It is an expense as well as a nuisance to have to purchase a money order for every twenty-five cents or fifty cents or $1 we want to dispatch by mail, and it is really an imposition to send stamps instead. In damp or hot weather the stamps are damaged. And at all times they are hard to get rid of. Stamps are merchandise, not money, and the Government will not allow them to be returned to any post-office, and business houses dislike to accept them because in small sheets they are much slower to handle than in the large, original sheets in which they are sold at the postoffice. Firms who sell things by mail are *greatly* troubled by this stamp nuisance. Do please, friends, help us out by writing to your U. S. Senators to hurry up some relief measure. The C. W. Post bill provides for fractional currency which can be passed like any paper money, and yet be turned into a sort of check for use by mail, simply by writing upon it the name of him to whom it is payable, and affixing a one-cent stamp. Here is a chance now for 40,000 or 50,000 people to stir up this matter. DON'T consider it "too much trouble," and DON'T put off until tomorrow what can be done *now* to help make the world more convenient to live and love in. And you can do another thing to help us out. When you *do* have to send stamps instead of money send one-cent ones in *solid sheets,* fold the gum side against *waxed (not greased)* paper, and see that the folds are made according to the perforations. To fold a stamp breaks it in two. Don't on any account stick even the tiniest corner of one stamp to the letter or other paper. You do not need to stick the Washingtons and Lincolns fast to keep them from hopping out of a sealed envelope.

—"Speaking of the *Nautilus* I note that its editors have moved the institution, typewriter girls and all, into 'more stately mansions.' Well, at the rate they're going I expect the next thing will be a new 'Nautilus Building.' It's just astonishing how that woman has started things in her direction! B'gosh, if it wasn't for William and the Em-Bossed I'd be starting in her direction myself!"—The "Boss Evergreen" in *Sound-View,* Olalla, Wash.

I don't know whether the "Boss Evergreen" is a prophet or a mind reader, or just a good guesser; or perhaps a compound of the three. Whatever he is he hits close to the truth. Already there is in our minds a still more "stately man-

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—"You, of course, remember the article you wrote lately on the cure of asthma. I have a daughter who has been troubled with it for some years, more or less, but not before at this time of the year. Before I got the paper that contained that article I heard that she was having a bad attack. I sent the paper to my daughter with the article marked and I soon received a letter from her saying: 'The copy of *Nautilus* came just in time; you know I haven't been subject to these attacks in winter, and I wasn't at all pleased with them. So I am doing *nearly* as directed in that paper, and though I have had one attack since, it was a slight one. They generally make me feel sick for three days. One night I felt it coming on and I did not eat any supper but just drank two glasses of water slowly and it went away, and I slept all night.' She says she knows she has been eating too much. I don't know whether you will care for this, but felt like testifying in favor of the remedy. She says the paper came 'Just in time.' For some time I have been taking several of the latter day papers and magazines and when I find something that I think fits a particular case I send it along; and I notice that I have done quite a good many things 'Just in time.' It is needless to say that I like *Nautilus;* it is sensible." W. D.

—"Since joining the Success Circle, about a month ago, I have had a more satisfied feeling than ever before. Had studied mental science for nearly a year but, while I had a very clear intellectual perception of its truths, they were of no practical value to me. I know what is necessary and I believe you have helped me by speaking the Word for me." E. M. * * * "You have certainly done me good. Since joining the Success Circle my success has *visibly* grown." F. W. * * * "Enclosed please find $1 for renewal of my *Nautilus* and Success Circle for another year. I never pay out a dollar that gives me so much benefit as this one." J. B. * * * "I have not yet received an increase in wages but I know it is coming. And my disposition has improved wonderfully, through *Nautilus,* Solar Plexus Book and 'How to Grow Success.' My health, too, is improved. Many thanks, and my first increase in wages shall go to you." C. W. * * * "I wish to thank you, oh, so much, for your book, 'Experiences,' and for your help to Lucia. She *was* a *success!* Your book—well, I can't half tell it, but it is *alive.* It put new life and courage into me." S. K.

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